

with the apostles says to them, "The God of our fathers hath raised Jesus from the dead, whom ye killed and hanged on a tree; him hath God exalted to his own right hand to be a prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things, and so is the Holy Ghost which he has given to them that obey him." Acts 5: 30, 32. 2. To render them able to give us an exact account, as far as divine wisdom saw it necessary, of what our Saviour did and taught. "The Spirit," saith he, "shall bear witness of me, and you also shall be my witness, because you have been with me from the beginning." John 15: 26, 27. And because, were they never so faithful, yet could we not so trust to the strength of their natural memories, as to depend on these long discourses we meet with in the Gospel of St. Matthew, Luke and John, as the very words of Christ, or be assured thence, that they delivered all the circumstances of Christ's miracles, exactly as they were transacted; therefore hath he assured us that he would send the "Spirit of truth" to them, to bring those things to their remembrance which he had said unto them. John 16: 26. 3. To make them able ministers of the New Testament, able to acquaint all Christians with all saving truth, and teach them all things which he had commanded to be observed throughout all ages of the church; and to declare unto them by the spirit of prophecy what should be hereafter: And hence he promiseth them the spirit to teach them all things, John 14: 26, to lead them into all truth, John 16: 13, and to teach them things to come; and upon the strength of this promise, all Christians of all ages have believed that the apostles and writers of the New Testament both spake and wrote "as they were moved, or directed, by the Spirit of God." And received those doctrines they taught and indited, "not as the words of men, but as they were in truth, the word of God." I Thess. 2: 13. In reference to the pronoun "they." Acts 2: 1, I will copy *verbatim et litteratim* what I received from the "PRINCIPAL" of the INDIANA STATE NORMAL SCHOOL. Indiana, Pa., Nov. 2, 1896. Without instigating any opinion as to the exegesis of the passage in question, as a mere question of grammatical construction undoubtedly "they" in Acts 2: 1, may have for its antecedent "Apostles" in Acts 1: 26. Further, the ordinary rule of composition that the pronoun should be so used as to refer to the nearest antecedent unquestionably favors the reference above spoken of.

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I insert this by permission from Dr. Waller.

CHRISTMAS GIFT.

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When I was a boy a custom prevailed of calling to those whom you met on Christmas morning "Christmas gift." The meaning was that of the meeting the one who would succeed in first crying out "Christmas gift" was entitled to a gift of some kind by the hands of the other. While I distinctly remember these early Christmas morning "orders" for a gift, I do not remember of the "orders ever being filled" or "the goods delivered." I rather therefore conclude that it was merely a Christmas morning salute equivalent to our "Merry Christmas" greeting. It would really seem uncouth to walk up to a friend and deliberately ask him for a Christmas present. But there are many ways of making known your wishes. As parents and teachers and Sunday-schools we have been annually treating our children to toys and candies and books—and well it seems yearly the list of available things to get for the children lengthens—so that as Christmas comes on the very general rule with the children for weeks in advance is to in one way or another greet you with the salute of "Christmas gift." Plainly interpreted "What will you get me for my Christmas present? Will there be a tree this year and I wonder what I will get?"

I am pleased to notice that with each Christmas for the past few years at least, parents and teachers are realizing the error of this kind of teaching. Paul said "Remember the words of the Lord Jesus, It is more blessed to give than to receive." We of course try to inculcate this doctrine unto our children and our S. S. pupils, but we must remember our very selfish natural natures. Then on some things we are told that we can only learn by experience, and as this *lesson of giving* seems one of the very hardest for all of us to learn. I would urge the necessity of commencing with the Kinder Gartners and teach them, by object lessons, the truth of the Saviour's words that "It is more blessed to give than receive." I contend that the principle of a Sunday-school clubbing together and buying a barrel of nuts and candies and another of oranges and apples, and then dividing it up and distributing it *among themselves* is radically wrong. There is of course nothing wrong in the act itself, but it teaches the very opposite of the lesson that Paul wants his disciples to learn. Can you imagine a Christmas day in the future it may be 5 or 50 years hence, when the children will commence early in the year to lay by their pennies, and the older ones commence to make useful and ornament-

al articles, and weeks in advance will come to you saying, "Mamma whom can I make happy this Christmas day. I will go without butter for a month or I will do without that superfluous hat or that extra yard or two of goods in my sleeves, that I may have something to *give* this coming Christmas day, for the dear Saviour whom we so dearly love and whose birthday we are about to celebrate, who said "It is more blessed to give than to receive, and I know it is, for I tried it last Christmas and the year before and it really is so." It is said, the Japanese worship the god of self-restraint. Every new year they begin to deposit in a strong iron box all money that they can save by self-restraint or economy. "If a gown usually requiring nine yards is cut from eight yards, the price of the one yard saved is dropped into the self-restraint box. Or if a common article is chosen when a superior one is desired, the price saved belongs to the same god." The cause of Christ would be greatly advanced if similar self-restraint boxes were established in all our Christian homes.

It is true that it seems a hard lesson to teach, and yet what parent has not observed the truth of the saying in the countenance of the very youngest who has just returned from carrying a donation to a worthy poor family, or a flower to the chamber of the sick friend. It is not a hard lesson to teach. Encourage your children to give presents to their Sunday-school teachers. See that they bear some little token of love to their leaders or instructors of C. E. work. The superintendent of the school should not be forgotten. Some little thing will be appreciated by the organist who has been so faithful at her instrument. Then of course the pastor will not be overlooked. In every community are the aged whose days of usefulness perhaps were spent years ago, they are so likely to be forgotten, and then Jesus said, "Ye have the poor with you always and whensoever ye will, ye may do them good."

I would think that Ashland College day might suitably come on Christmas, or a fund for orphans homes might be started, so that if you know of no poor whom you can serve, there may be no excuse whatever not to give. Let us not forget the importance of proper education in early youth and that the way to teach is by objects or by practical application.

Wray, Col.

One spark of true virtue and grace in the heart, one soft whisper of a good conscience, one glimpse of the light of God's countenance, is of more value than all the pleasures in the world.